

Original Research Article

## Compiling a Sharia Indicators of Wedding Organiser

## Menyusun Indikator Wedding Organizer Syariah

Arip Rahman<sup>1</sup>, Muhammad Yusuf Ibrahim<sup>2</sup>, Aisyah As-Salafiyah<sup>3</sup>, Rusdi Hamka Lubis<sup>4</sup>, Andi Iswandi<sup>5</sup>

<sup>1,2,3</sup> Sekolah Tinggi Ekonomi Islam (STEI) Tazkia, Bogor

<sup>4,5</sup> Institut PTIQ Jakarta

Article history: Received February 16, 2022; Accepted February 18, 2022; Published October 3, 2022

**HOW TO CITE:** Arip Rahman, Muhammad Yusuf Ibrahim, Aisyah As-Salafiyah, Rusdi Hamka Lubis (2022) Menyusun Indikator Syariah Wedding Organizer, Vol 6 (2), October 2022, 87-96.

DOI Link: <http://doi.org/10.21070/perisai.v6i2.1595>

### ABSTRACT

*The sharia wedding organizer industry is starting to provide an alternative sharia version. However, no specific index can be used as a standard for sharia compliance of a wedding organizer. This study aims to compile a sharia wedding organizing index from the perspective of Maqashid Sharia. The sharia wedding organizer index can then be used as an indicator in viewing the sharia wedding organizer. By using a literature review method, this study will collect literature in the form of postulate and previous studies as a basis for compiling an index. In calculating the weights, this study uses the Simple Additive Weighting approach. The primary basis for compiling the index is the Maqashid Sharia index theory by Al-Ghazali. The findings show that 13 indicators are used as indexes that measure the sharia of the wedding organizer. The indicators are seclusion, tradition, pre-wedding, make-up artist, prayer time, eating etiquette, food, fashion style, contract form, package options, transaction medium, music, and marriage motivations. This study is the first to compile a list of sharia requirements and rules that sharia wedding organizers must meet.*

**Keywords:** *Wedding Organiser, Maqashid Sharia, Literature Review*

\*Correspondent e-mail address [ariprahman@tazkia.ac.id](mailto:ariprahman@tazkia.ac.id)

Peer reviewed under responsibility of Universitas Tazkia

© 2022 Universitas Muhammadiyah Sidoarjo, All right reserved, This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)

## INTRODUCTION

### Background

The euphoria of halal lifestyles is pervasive worldwide. It has become a trend in non-Muslim countries such as Europe (Wilson, 2012; Mohd Nawawi et al., 2019). It was triggered by an increase in the Muslim population in these countries, as expected by Tieman & Hassan (2015), which states that the population will increase to 2.2 billion in 2030. With such an increase, it can be imagined how considerable progress of halal. Because, only by 1.7 billion people in 2014, halal consumption reached 1.128 billion (Aniqoh & Hanastiana, 2020). Moreover, a trend also occurs in a non-Muslim country. Bonne & Verbekke (2008) and Ayyub (2014) noted that the demand for halal products increases in non-Muslim countries. It shows public interest in sharia products, mainly in Muslim countries as Indonesia, Malaysia, etc. (Norhabibah, 2011; Mathew et al., 2012; Setyowati, 2019).

It is led to the deployment of the halal industry and sharia services in the world. The interest of the product is not only focused on the banking sector or halal food. Moreover, there are many personal services based on sharia principles, such as wedding organizers. The existence of sharia wedding organizers is caused by a demand of Muslims who want to carry out their wedding procession in the Islamic way (Sundari, 2019). The market responded to the demand by a sharia wedding organizer that generally has a similar function as the usual wedding organizer serving the bride and groom's family planning the wedding celebration.

Furthermore, sometimes, a wedding organizer is also entrusted as a mediator of families (Melati, 2010). So that, wedding organizer plays a significant role in the wedding celebration, even more for a family who want to celebrate a wedding in an Islamic way. Therefore, a wedding organizer stated itself as a sharia wedding organizer.

A wedding organizer with a sharia label has a team ready to take care of everything needed at a wedding. It starts from conceptualizing the event to coordinating all parties involved in the wedding. So this will save energy and time. On the other hand, Muslim brides try to hold an event that maintains the pious principles usually imitated during a sacred wedding.

Marriage is a legal contract between two people in Islam. The groom and the bride must consent to the marriage of their own free will. A formal, binding contract, whether oral or written, is considered essential for a religiously valid Islamic marriage and defines the rights and responsibilities of husband and wife. This is because marriage is worship in Islam with special provisions.

A standardization has not matched the spread of sharia wedding organizers. So anyone can claim to be a sharia wedding organizer. So this standardization is essential as a measure of sharia in a wedding organizer. Such as another sharia product that has its standardization (Abu-Hussin et al., 2017), this designation is expected to improve the quality of wedding organizers to conform to an ideal standard of sharia. Therefore, this study will answer the problem as explained before by compiling indicators and indexes which can be used as a sharia standard of a wedding organizer. In addition, a compilation is based on five maqashid sharia theory of Al-Ghazali, mabadi al-khamsah consisting of protection of religion (hifdz ad-din), protection of life (hifdz an-nafs), protection of sense (hifdz al-aql), protection of descent (hifdz an-nasl), and protection of wealth (hifdz al-maal) (Khatib, 2018) where a compilation is arranged by postulates using a literature review method.

## LITERATURE REVIEW

### Marriage

Generally, marriage is known as the legalization of the relationship between two people of different sexes. However, it can be categorized as an act of devotion that is objected to happiness and human reproduction to create a good social order (Sharmin & Azad, 2018). This tradition is important and must be preserved. Because of marriage, a society can be managed well. Moreover, humans control their population and take care of their lives.

What is more, humans are sexual beings who need an outlet. So, to keep it well, marriage becomes an important ritual to protect human life from sexual deviations that can harm a society (Abd Al-Ati, 2008). Furthermore, it can only be carried out of two humans of different sexes as a form of protection for human regeneration (Beck, 1972).

Although experts agree on marriage purposes, its definition and technical procession are diversions. For example, Ember in Foderaro (1980) states that marriage is a sexual and economic unification between a man and woman that is culturally approved, and they have to open up to each other. However, Winch (1992) defines marriage as simply culture. Nevertheless, what is interesting in his statement is the form of a relationship in marriage. He said that the relationship could be between one man and one woman, one man with two or more women (polygyny), even one woman with one or more men (polyandry). As long as the relationship is still between the opposite sexes, the relationship is legalized. Meanwhile, Islam has only approved polygyny with a maximum wife of four (Safiyanu, 2014), as explained in Q.S. An-Nisa [4]: 3.

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْبَيْتِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثَلِيٍّ وَتَلْتِ وَرَبِيعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْلَمُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

*"If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice - two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession. This way, you are less likely to commit injustice."*

Still, the main objective of marriage is not only physical companionship. It is also a spiritual, emotional and psychological companionship that generates and sustains *sakinah* (love, affection, faithfulness and succor) in one place called by family (Mustapha, 2020). The postulate of Q.S reinforces it. An-Nisa [4]: 4-5 explained a husband's responsibilities and ethics to his wife. Besides it, this verse interprets *sakinah* in life refers to Al-Qur'an.

وَأْتُوا النِّسَاءَ صِدْقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا - وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*"Give women 'you wed' their due dowries graciously. Nevertheless, if they willingly waive some of it, you may enjoy it freely with a clear conscience. Do not entrust the incapable 'among your dependants' with your wealth which Allah has made a means of support for you - but feed and clothe them from it, and speak to them kindly."*

Moreover, it shows what important marriage is from a religious point of view. So it is not unusual for the number of marriages to increase over time. It is noted that the number of marriages in 2018 reached 2,016,380, an increase compared to previous years, which was only 1,837,185 in 2016 (BPS, 2016). However, surprisingly, these numbers have started to fall since 2019. It does not only occur in Indonesia but throughout the world. The phenomenon occurs due to social realities such as divorce, career or even education (Rizaty, 2021). One of the main causes of the stagnation of marriage is a career, where workaholic people do not have time to take care of their marriage. Therefore, a service that can help workaholic people to take care of their marriage is needed (Melati, 2010). So that, there are services that take care of this or better known as a wedding organizer.

## Wedding Organiser

Responding to a consumer's request, wedding organizers exist to provide services of preparation and celebration of the wedding (Melati, 2010). Public interest in using wedding organizer services is also increasing. For example, Elly's Decor noted that in 2016 wedding organizer service users were 56. Up to 9% than the previous year that only reached 51 users (Sundari, 2019). The data was only a projection of consumer interest in wedding organizer services. It shows the level of interest in using the service (Purwoko, 2015).

Another interesting thing is the demand for wedding celebrations based on the Islamic way. It caused an increase in wedding organizers who claim themselves as sharia wedding organizers. Moreover, it has been developed as an attractive industry. So, it is usual if several parties take an opportunity on it (As-Salafiyah et al., 2020). Therefore, to maintain the consistency and value of sharia in an industry, determining indicators are needed, including in the wedding organizer industry.

As an illustration, Merina (2019) states that the reasons for not being a sharia wedding celebration are standing party, pre-wedding and fashion. So, it required several conditions to this. Therefore, the preparation of sharia indicators to determine the satisfaction of wedding organizers is needed. To prevent unilateral claims on the value of sharia in a wedding organizer and improve sharia standards of wedding organizers in Indonesia.

## Maqashid Sharia of Al-Ghazali

A reference theory is needed as its reinforcement in compiling sharia indicators. Moreover, its study uses maqashid sharia as its main reference in compiling indicators, especially on Al-Ghazali's theory of *mabadi al-khamsah*. However, the concept was firstly promoted by At-Tarmidzi through his book, "*al-shalat wa maqashiduhu, alwaj wa asraruh, al-'illah, 'ilal al-syari'ah, 'l'al al-'ubudiyah and al-fueuq*" (Raisuni, 1992). And continued by As-Syatibi, Juwaehi, Ibn Taimiyah, Izuddin Abd Salam till Al-Ghazali as a main reference of current study (Ghulam, 2016).

Maqashid sharia consists of two words, namely *al-maqashid* and *asy-shari'ah* (Wehr, 1980). Musholli (2018) explains each word's definition where *al-maqashid* is a plural form of *al-qasd* or *al-maqshud*, defined as deliberation and objection. According to Q.S, which is etymologically elaborated as *istiqamah at-thariq* (straight path). An-Nahl [16]: 9.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَابِرٌ وَرَؤُؤٌ شَاءَ لَهْدِكُمْ أَجْمَعِينَ

*"It is upon Allah 'alone' to 'clearly' show the Straight Way. Other ways are deviant. Had He willed, He would have easily imposed guidance upon all of you."*

Another etymological definition is *al-i'timad wal amm*, a reference in *mukallaf* deeds and adjustment of goals. Moreover, it becomes a deep foundation in facing the changing of an objective (Al-Kailani, 2000). While, the word sharia is a subject form of *syara'a* which mean *املء ابل حتنر ا*, the way into water springs (Bakri, 1996). Besides it, Audah (2013) also explains a

definition of sharia as *al-hadad* (goal), *al-garad* (target), *al-matlub* (thing of interest) or *al-gayah* (final goal) of Islamic law. The other definition will come up when those words are combined with maqashid sharia.

Al Izz bin Abdul Salam defines a maqashid sharia as a *syari'at* that aims to achieve a maslahat and prevent evil. Through it, Islamic postulates were formulated. Referring to logical thinking, it is known that the goal of Islam is welfare (Nurhadi, 2018), even though the *ulama* (scholars) has not provided a concrete definition of it. One of the definitions is as conveyed by Ibn Ashur, which is stated a maqashid sharia as a goal (*al-ma'ani*) and wisdom (*al-hikam*) of a covenant (*tasyri'*). Because at the time, maqashid sharia was only a part of *ushul fiqh*. So, the definition exists in Ibn Ashur's generation. A definition is in line with a state of As-Syatibi, "*a sharia behavior is not a goal, but problems that lead to the existence of syari'ah*" (Ismail, 2014).

Maqashid sharia alone has spread into three, *dharuriyat*, *hajiyyat*, *tahsiniyat*. Furthermore, a crucial problem in achieving a maslahah lies in the *dharuroyat* problem, which focuses on five objectives (*mabadi al-khamsah*), i.e., protection of religion (*hifdz ad-din*), protection of life (*hifdz an-nafs*), protection of sense (*hifdz al-aql*), protection of descent (*hifdz an-nasl*), and protection of wealth (*hifdz al-maal*) as explained by Ghazali, where these five things are used as a standard in achieving *maslahah*.

Moreover, the main reference of the current study is Al-Ghazali. So, the drafting of sharia indicators is only referred to as *mabadi al khamsah*. Because, for Al-Ghazali, *hajiyyat* and *tahsiniyat* cannot be the *hujjah* to establish a verdict and *maslahah*. So, an essential foundation of maqashid sharia is only *dharuriyat*. That is, protection of religion (*hifdz ad-din*) strengthened by Q.S. Az-Zariyat [51]: 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create jinn and humans except to worship Me (Allah)."

The duty to protect the life is also described in hadith narrated by Al-Bukhari al-Bukhâri (no. 6878), Muslim (no. 1676), Ahmad (I / 382, 428, 444), Abu Dâwud (no. 4352), at-Tirmidzi (no. 1402), an-Nasâ'i (VII / 90-91), ad-Dârimi (II / 218), Ibn Mâjah (no. 2534), Ibn Abi Syaibah in al-Mushannaf (no. 28358), Ibn Hibbân (no. 4390, 4391, 5945 in at-Ta'liqâtul Hisân 'ala Shahîh Ibni Hibbân).

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجِلُّ دَمٌ أَمْرِي مُسْلِمٍ إِلَّا إِحْدَى ثَلَاثَ: الثَّيِّبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

"From Ibn Mas'ud ra., he said: "Rasulullah saw. said, "The blood of a Muslim is not halal, except for one of three things: people who commit adultery even though they are married, kill the soul, and people who leaving his religion and separating himself from jama'ah (the Muslims)."

Then, Q.S. Al-Furqan [25]: 68 explains the importance of protecting life (*hifdz an-nafs*).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

"They are those who do not invoke any other god besides Allah, nor take a 'human' life - made sacred by Allah - except with 'legal' right, nor commit fornication. And whoever does 'any of' this will face the penalty."

The third objective of maqashid sharia is protecting sense (*hifdz al-aql*). Because a Muslim must have a good mindset and knowledge, the Muslim or human in general can protect their religion and life. Therefore, the Prophet commanded Muslims to study their religion and science, as Sunan Ibnu Majah Juz I page 81.

طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Studying is mandatory for every Muslim."

The fourth is the protection of descent (*hifdz an-nasl*). This objective is interesting because it begs the question. Why can religion, life, and sense be protected from a descent? The rationale is that humans need a successor to achieve a maslahah in society. So, knowledge can be inherited, and human life can be protected. It can protect the wealth of a human concerning other sharia objectives, look at Q.S. An-Nisa [4]: 5.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

"Do not entrust the incapable 'among your dependants' with your wealth which Allah has made a means of support for you—but feed and clothe them from it, and speak to them kindly."

## Maqashid Sharia Index

The basis of the concept of the maqashid index is the maqasid sharia which is the goal of Islamic law, namely *maslahah* and preventing human destruction. Generally, the maqashid index uses to measure the performance of Islamic banking. Furthermore, it is usually interpreted into nine measurement dimensions such as knowledge submission, skills improvement, Islamic banking awareness, fair returns, affordable products and services, elimination of injustice, profitability, income distribution and welfare, investments into the real sector (Mutia & Musfirah, 2017; Solihin et al., 2019).

The compilation of measurement dimension refers to Abu Zahra's theory of maqashid sharia which consists of three, such as individual educations (*tahdzib al-fard*), justice (*iqamah al-adl*), and welfare (*maslahah*). However, the current study also compiles the maqashid index. Nevertheless, the function is different. The current study will compile an index to measure the sharia of wedding organizers. By using a basis of Al-Ghazali's maqashid theory, that is *mabadi al-khamsah* which consist of protection of religion (*hifdz ad-din*), protection of life (*hifdz an-nafs*), protection of sense (*hifdz al-aql*), protection of descent (*hifdz an-nasl*), and protection of wealth (*hifdz al-maal*) (Khatib, 2018)

## METHODOLOGY

### Literature Review Method

The literature review method is usually used to identify and appraise relevant studies to collect data (Liberati et al., 2009; Moher et al., 2009). A systematic review of data, articles, or evidence was carried out (Purwoko, 2021). So, reliable findings can be obtained in a study. The specification of a study for using a method is diverse. The one is to collect a piece of information to develop a system or academic assessment (Ramdhani et al., 2014). Even a method is rarely used in economic and business studies (Verlegh & Steenkamp, 1999; Witell et al., 2016; Snyder et al., 2016). However, the method is considered appropriate with a current study. Because the study is in line with the objective of the literature review method, that is, to synthesize the findings systematically and transparently (Davis et al., 2014).

### The technique of Indicators compilation

The compilation of the indicators of the study was using a literature review method. Which are the source refers to Holy Qur'an, hadith book, and also a previous study as compose of the compilation of the indicators. Still, the arrangement of indicators refers to the maqashid sharia theory. A postulate reinforces each indicator in line with the theory. Moreover, a derivative of each maqashid sharia objective is based on the main reference and previous study.

## DISCUSSION

### Analysis of Indicators

Regarding the result, several indicators were found suitable to measure the sharia of wedding organizers. The compilation is based on the postulates adapted to Al-Ghazali's maqashid sharia theory (*mabadi al-khamsah*). The concept consists of five that is the protection of religion (*hifdz ad-din*), protection of life (*hifdz an-nafs*), protection of sense (*hifdz al-aql*), protection of descent (*hifdz an-nasl*), and protection of wealth (*hifdz al-maal*), where each objective has a derivatives indicator with a total of 13 indicators of all objectives.

Protection of religion (*hifdz ad-din*) has five indicators: seclusion, tradition, pre-wedding, make-up artist, and prayer time. Protection of life (*hifdz an-nafs*) derivatives three indicators; eating etiquette, food, and fashion style. Moreover, the findings show that the indicator of protection of sense (*hifdz al-aql*) is music and art—the indicator of protection of descent (*hifdz an-nasl*). At the same time, the indicator of wealth protection (*hifdz al-maal*) consists of three things, i.e., contract form, package option, and transaction medium. As presented in table 1:

Table 1. Array of Indicators

No	Maqashid Sharia	Indicator	Source
1	Protection of Religion ( <i>Hifdz Ad-Din</i> )	Seclusion	QS. Al-Ahzab [33]: 53
2		Tradition	Shahih Bukhari [7]: 6774
3		Pre-wedding	QS. Al-Isra [17]: 32
4		Make-up artist	Shahih Bukhari [5]: 4516
5		Prayer time	QS. An-Nisa [4]: 103
6	Protection of Life ( <i>Hifdz An-Nafs</i> )	Food	QS. An-Nahl [16]: 114
7		Eating etiquette	Shahih Bukhari [37]: 3771
8		Fashion style	QS. Al-Ahzab [33]: 33 QS. Al-Ahzab [33]: 59

No	Maqashid Sharia	Indicator	Source
9	Protection of Sense ( <i>Hifdz Al-Aql</i> )	Music	QS. Luqman [31]: 6-7 Shahih Bukhari [4]: 3638
10	Protection of Descent ( <i>Hifdz Al-Nasl</i> )	Marriage motivation	Al-Isra [17]: 32 Qs. An-Nur [24]: 3
11	Protection of Wealth ( <i>Hifdz Al-Maal</i> )	Contract form	Q.S. Ali Imran [3]: 30
12		Package option	QS. Al-Isra [17]: 29-30
13		Transaction medium	Q.S. An-Nisa [4]: 29

## Postulates Reinforcement

The sharia objective consists of five indicators, and derivatives are explained in table 1. The indicators have been compiled in 4.1., but it has not explained the rationale of the selection. So, the rationale will be explained in this section.

### 1. Seclusion

In Islamic words, seclusion, called by ikhtilath, is an excessive physical contact between a man and woman who does not have a legal relationship (*Mahram*). If it is done without consent between the two parties, it is sexual harassment. Moreover, even though it is done voluntarily, it is still prohibited because it can approach adultery (DSI, 2015; Abbas, 2015). So, if a wedding party wants to be called Islamic, the organizer has to restrict that contact, like B.G., to greet (kissing on both cheeks). The postulate which reinforces this argument is Q.S. Al-Ahzab [33]: 53.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْسِبِينَ لِحَدِيثِ النَّبِيِّ كَانِ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زَوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"Oh you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity."

### 2. Tradition

Logically, the wedding party which celebrates with tradition is not prohibited. Nevertheless, the tradition has to filter to conform to Islam in a sharia context. Refer to shahih Bukhari [7]: 6774.

أَتَقُومُ السَّاعَةَ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا ، شَيْبًا بِشَيْبٍ وَذِرَاعًا بِذِرَاعٍ . فَقِيلَ يَا رَسُولَ اللَّهِ كَفَارِسَ وَالرُّومِ . فَقَالَ وَمَنْ النَّاسُ إِلَّا أَوْلِيكَ

"Doomsday will not occur until my ummat takes the previous generation's path inch by inch, one by one. Then someone asked the Messenger of Allah Ta'ala, Do they need it like Persia and Rome? He replied, who else then?"

The postulate does not indicate a concrete decision about the traditional prohibition. Nevertheless, refer to the above postulate that following the bad tradition is a cause of a doomsday arrival. So, it will be better if the wedding party is celebrated with permissible tradition by Islam. So, it is suitable to use as a sharia wedding indicator.

### 3. Pre-wedding

The prohibition on pre-wedding is a form of respect to the women in Islam. Moreover, a form of prevention against adultery because Islam prohibits the slightest adultery. As stated in Q.S. Al-Isra [17]: 32.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"And do not approach unlawful sexual intercourse.1 Indeed, it is ever an immorality and is evil as a way."

### 4. Make-up Artist

Such as a prohibition of seclusion for a guest. The choice of a make-up artist must also consider the gender factor. For a marriage to be indicated by sharia, the groom's make-up artist must be a man and the bride. This is confirmed by Sahih Bukhari [5]: 4516.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ وَأَخْبَرَنِي ابْنُ جُرَيْجٍ أَنَّ الْحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَكُلُّهُمْ يُصَلِّي بِهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدَ فَنَزَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَكَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرَّجَالَ بِيَدِهِ ثُمَّ أَقْبَلَ بِشِقْمِهِمْ حَتَّى أَتَى النِّسَاءَ مَعَ بِلَالٍ فَقَالَ ( يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ) حَتَّى فَرَّغَ مِنَ الْآيَةِ كُلِّهَا ثُمَّ قَالَ حِينَ فَرَّغَ أَنْتَنَ عَلَى ذَلِكَ فَقَالَتْ امْرَأَةٌ وَاحِدَةً لَمْ يَجِبْهَا غَيْرُهَا نَعَمْ يَا رَسُولَ اللَّهِ لَا يَذْرِي الْحَسَنُ مِنْ هِيَ قَالَ فَتَصَدَّقْ وَبَسْطِ بِلَالٌ ثَوْبَهُ فَجَعَلَ يُلْقِيهِ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلَالٍ

*Has told us Muhammad bin Abdurrahim. Has told us Harun bin Ma'ruf. Has told us Abdullah bin Wahb. He said, Has reported to me Ibn Juraij. that Al Hasan bin Muslim. Had reported to him from Thawus. from Ibn Abbas RA. he said; I have participated in the 'Eid al-Fitri prayer with the Messenger of Allah -peace and prayer of Allah be upon him-, Abu Bakr, Umar and Uthman, so all pray first before the sermon. And after praying, then they deliver the sermon. When the Prophet sallallaahu 'alaihi wasallam descended, I saw him instructing men with their hands to sit down. And after that, he walked with Bilal past them until he reached the place where the women were. Then he read: "O Prophet, when women believers come to you to pledge that they will not associate Allah with anything, will not steal, will not commit adultery, and will not kill their children, and will not do any lies ... "(QS. AlMumtahanah 12). until he finished reading the verse in its entirety. After that, he said: "You are all above that promise." Then one of the women answered, "Yes, O Messenger of Allah." While the others were silent, Al Hasan did not know who that woman was. Finally, the women gave alms, while Bilal spread his clothes, while they threw their bracelets and rings into Bilal's clothes.*

#### 5. Prayer Time

The important thing of protection of religion is prayer. So, even though in a celebration, the people must pay attention in a prayer time. Allah Ta'ala has mention it in Q.S. An-Nisa [4]: 103.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقَعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

*"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."*

#### 6. Food

Food is an important thing as a means of protection of life. The protection is implemented through a halal lifestyle. It aims to protect the life of a Muslim so as not to violate the covenant of Allah. Therefore, to protect sharia in the wedding celebration, a Muslim has to ensure the halal of the food. So, halal catering is one indicator to measure the sharia of wedding organizers.

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

*"Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship." (An-Nahl [16]: 114).*

#### 7. Eating Etiquette

Apart from the food, eating etiquette is a respectable culture of a Muslim. Where a Muslim does not allow to eat while standing, this is Muhammad's saw teaching and shows how good a Muslim is. Refer to shahih Bukhari [37]: 3771.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَرَ عَنِ الشَّرْبِ قَائِمًا

*"The Prophet saw. strictly forbade standing drinking."*

#### 8. Fashion Style

Then, fashion is one of the Muslim lifestyles. By wearing clothes following Islamic guidance, people will be reluctant to Muslims. One of the honors of a Muslim lies in the way of dress. Moreover, it prevents a Muslim from being harassed by others. So, Allah commands it in Q.S. Al-Ahzab [33]: 59.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."*

#### 9. Music and Art

As a form of protection of sense, it is expected in Islamic wedding does not sound off music and how the bad art like art that contains idolatry and music that contains a lyrics or appeal to adultery, immorality etc.

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بَعِيرٌ عَلِيمٌ وَيَتَّخِذَهَا هُزُوعًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي آذَانِهِ وَقْرًا فَيَسْتَفْرِزُهُ بِعَذَابِ الْيَوْمِ

*"And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it [i.e., His way] in ridicule. Those will have a humiliating punishment. And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment." (QS. Luqman [31]: 6-7)*

It is even better to leave it at the wedding celebration. As a hadith of shahih Bukhari [4]: 3638. *"One time, the Prophet saw and entered when I was married. Then he sat on my bed, as you sat from me. Then the enslaved women hit the tambourine and remembered the privileges of soldiers who died during the Battle of Badr. Then one of them also said: And there is a Prophet in our midst, who knows what will happen tomorrow. So he said: Leave this phrase, and say what you want to say"*

## 10. Marriage Motivation

One of an objective of marriage is to protect a descent of family. So, to note is that Islam does not allow marriage with adultery. It means if the bride and groom were committed adultery and the bride has pregnant before the wedding, then the marriage is invalid. Therefore, a wedding organizer should be careful in that case. It is the main thing to determine whether the wedding is Islamic or not and impacts the validity of the marriage. Even the position of the fornicator is humiliated by Allah, as explained in Q.S. An-Nur [24]: 3.

الرَّانِي لَا يَنْعُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكُحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

"The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers."

## 11. Contract Form

When discussing sharia, it is not only a wedding concept. The contract form is also must be considered to sharia. It aims to protect the wealth of getting mixed up with vanity. Allah says in Q.S. An-Nisa [4]: 29,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."

## 12. Package Option

Then, the sharia indicator of wedding organizers in the protection of wealth is a package option. When an organizer proposes an option of service, the cost must be affordable because marriage is a problem of humanity. So, apart from a business aspect, the wedding problem is also a part of social responsibility. Refer to the *fiqhiyah* branch principle (*qawa'id al-fiqhiyah*) of As-Suyuti [80] (Duski, 2019).

الايثار بالقرب مكره وفي غيرهما محبوب

"Prioritising other people in matters of worship is makruh and in matters other than (world affairs) is to be liked".

The principle supported by Q.S. Al-Isra [17]: 29-30.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا إِنْ رَبُّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

"And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing."

## 13. Transaction Medium

The last key indicator of a sharia wedding organizer is a medium of transaction where the sharia financial system must support the sharia business. If the wedding organizer uses a sharia bank or another sharia financial service, it can be concluded that the wedding organizer has become sharia. They provided that the other twelve conditions were fulfilled. Moreover, the use of these services is mandatory. The basic postulate is a reinforcement of this statement and contract form. Where the argument is considered to Q.S. An-Nisa [4]: 22. However, this is also supported by many arguments, such as the prohibition of usury and other crucial illegal transactions in sharia, such as Al-Baqarah [2]: 275-279, Al-Maidah [5]: 90-91, and much more.

## CLOSING STATEMENT

### Conclusion

The current study is limited to compiling indicators to measure the sharia of a wedding organizer. The compilation is based on the theory of maqashid sharia Al-Ghazali is *mabadi al-khamsah* and adjusted to the maqashid index system. The finding shows that 13 indicators are derivatives of the five maqashid sharia objects where protection of religion (*hifdz ad-din*) has five indicators: seclusion, tradition, pre-wedding, make-up artist, and prayer time. Protection of life (*hifdz an-nafs*) derivatives three indicators; eating etiquette, food, and fashion style. Moreover, the findings show that the indicator of protection of sense (*hifdz al-aql*) is music and art—the indicator of protection of descent (*hifdz an-nasl*). Furthermore, the indicator of wealth protection (*hifdz al-maal*) consists of three things, i.e., contract form, package option, and transaction medium.

### Implication

As explained above that, the study is only a theoretical concept. Moreover, the theory is expected to be used in further study. Researchers suggest that the further researcher examine the validity of indicators by a quantitative approach. Alternatively, use the indicator to measure the sharia of wedding organizers as field research. It is useful to know how many



sharia wedding organizers operate in a region or even analyze the sharia of a wedding organizer who claims to be a sharia wedding organizer.

## References

- Abbas, S. (2015). *Maqashid Al-syariah dalam Hukum Jinayah di Aceh*. Banda Aceh: Dinas Syari'at Islam.
- Abd Al-Ati, H. (2008). *The family structure in Islam*. Selangor: The Other Press.
- Abu-Hussin, M. F., Johari, F., Hehsan, A., & Mohd Nawawi, M. B. (2017). Halal Purchase Intention Among the Singaporean Muslim Minority. *Journal of Food Products Marketing* 23(7), 769-782.
- Al-Bukhari, M. b. (1981). *Shahih Bukhari Volume 2*. Bairut: Darul Fikr.
- Al-Bukhari, M. b. (1981). *Shahih Bukhari Volume 4*. Beirut: Darul Fikr.
- Al-Kailani, A. I. (2000). *Qawaid Al-Maqashid inda Al-Iman Ardan wa Dirasatan wa Tahlilan*. Bamishq: Dar Al-Fikr.
- Al-Qazwini, A. i. (2004). *Sunan Ibn Majah Juz I*. Beirut: Dar al-Fikr.
- Aniqoh, N. F., & Hanastiana, M. R. (2020). Halal Food Industry: Challenges And Opportunities In Europe. *Journal of Digital Marketing and Halal Industry* 2(1), 43-54.
- An-Naisaburi, M. b. (1991). *Shahih Muslim*. Beirut: Dar Kutub Ilmiyyah.
- As-Salafiyah, A., Ibrahim, M. Y., & Rahman, A. (2020). Shariah Indicators of Sharia Wedding Organizer. 3rd UUM International Islamic Business Management Conference (01-09). Sintok, Malaysia: Universiti Utara Malaysia.
- Audah, J. (2013). *Al Maqoshid untuk Pemula*. Yogyakarta: Suka Press.
- Ayyub, R. M. (2015). Exploring Perceptions of Non-Muslims towards Halal Foods in U.K. *British Food Journal* 117(9), 2328–2343.
- Bakri, A. J. (1996). *Maqashid al-Syariah Menurut Al-Syathibi*. Jakarta: Raja Grafindo Persada.
- Beck, W. S. (1972). Structure and Functioning of the Human Body. Dalam D. T. Holland, *Encyclopedia Americana Vol.14* (page. 570). Danbury: Grolier Incorporated.
- Bonne, K., & Verbeke, W. (2008). Religious Values Informing Halal Meat Production and The Control and Delivery of Halal Credence Quality. *Agriculture and Human Values* 25(1), 35-47.
- BPS. (2016). Number of Marriages, Divorces, and Reconciliations. Diambil kembali dari Statistics Indonesia: <https://www.bps.go.id/linkTableDinamis/view/id/893>
- Davis, j., Mengersen, K., Bennett, S., & Mazerolle, L. (2014). Viewing Systematic Reviews and Meta-Analysis in Social Research through Different Lenses. *SpringerPlus* 3(511), 01-09.
- DSI. (2015). *Hukum Jinayah dan Hukum Acara Jinayah*. Banda Aceh: Dinas Syari'at Islam.
- Duski, I. (2019). *Al-Qawa'id Al-Fiqhiyah (Kaidah-Kaidah Fikih)*. Palembang: Amanah.
- Ember, M. (1980). Marriage. Dalam S. J. Foderado, *The Macmillan Family Encyclopedia Vol.13* (page. 660). Princeton: Arete Publishing Company.
- Ghulam, Z. (2016). Implementasi Maqashid Syariah dalam Koperasi Syariah. *Iqtishoduna* 7(1), 90-112.
- Ismail, N. (2014). *Maqashid Syariah dalam Ekonomi Islam*. Yogyakarta: Smart WR.
- Khatib, S. (2018). Konsep Maqashid As-Syari'ah: perbandingan antara Pemikiran Al-Ghazali dan Asy-Syatibi. *Mizani: Wacana Hukum, Ekonomi dan keagamaan* 5(1), 47-62.
- Liberati, A., Altman, D. G., Tetzlaff, J., Mulrow, C., Getzsche, P. C., Ioannidis, J. A., . . . Moher, D. (2009). The PRISMA statement for reporting systematic reviews and meta-analyses of studies that evaluate health care interventions: Explanation and elaboration. *Annals of Internal Medicine* 151(4), 65-94.
- Mathew, V. N., Amir Abdullah, A. b., & Mohamad Ismail, S. b. (2014). Acceptance of Halal Food among Non-Muslim Consumers. *Procedia - Social and Behavioral Sciences* 121, 262-271.
- Melati, I. (2010). Segmentasi Pelanggan pada Bisnis Wedding Organizer. *Binus Business Review* 1(2), 568-574.
- Merina, M. (2019). Pengaruh Media Sosial Dan Norma Subyektif Terhadap Minat Mahasiswa Pada Walimatul 'Ursy Dengan Konsep Syariah : Studi pada Mahasiswa Fakultas Pendidikan Ekonomi dan Bisnis Universitas Pendidikan Indonesia Kampus UPI Bandung. Bandung: Universitas Pendidikan Indonesia.
- Mohd Nawawi, M. A., Abu Hussin, M. F., Faid, M. S., Pauzi, N., Man, S., & Sabri, N. M. (2019). The Emergence of Halal Food Industry in Non-Muslim Countries: A Case Study of Thailand. *Journal of Islamic Marketing*, 01-16.
- Moher, D., Liberati, A., Tetzlaff, J., & Altmah, D. G. (2009). Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement. *Annals of Internal Medicine* 151(4), 264-269.

- Musolli. (2018). *Maqashid Syariah: Kajian Teoritis dan Aplikatif pada Isu-Isu Kontemporer*. *At-Turas* 5(1), 60-82.
- Mustapha, A. R. (2020, September 27). *The Importance of Marriage (Zawaj) as a Socio-moral Institution in Islam*. Diambil kembali dari Researchgate: [https://www.researchgate.net/publication/344398122\\_THE\\_IMPORTANCE\\_OF\\_MARRIAGE\\_ZAWAJ\\_AS\\_A\\_SOCIO-MORAL\\_INSTITUTION\\_IN\\_ISLAM](https://www.researchgate.net/publication/344398122_THE_IMPORTANCE_OF_MARRIAGE_ZAWAJ_AS_A_SOCIO-MORAL_INSTITUTION_IN_ISLAM)
- Mutia, E., & Musfirah, N. (2017). Pendekatan Maqashid Sharia Index sebagai Pengukuran Kinerja Perbankan Syariah di Asia Tenggara. *Jurnal Akuntansi dan Keuangan Indonesia* 14(2), 181-201.
- Norhabibah, C. H. (2011). *The Confidence Level of Purchasing Product with Halal Logo among Consumers*. Universiti Utara Malaysia: Dissertation for Masters.
- Nurhadi. (2018). Maqashid Ammah dan Khashah Operasional Bank Syariah. *Jurnal Ekonomi Islam Fakultas Agama Islam Uhamka* 9(2), 152-168.
- Purwoko, B. (2015). Influence of Service Quality and Customer Satisfaction and Loyalty Trust Foreign Tourists Visit the Attractions in East Java Indonesia. *European Journal of Business and Management Www.Iiste.Org ISSN*, 7(19), 75–84. [www.iiste.org](http://www.iiste.org)
- Purwoko, B. (2021). Analysis Of The Effect Of Inflation On Exports Of Non-Oil And Gas Commodities Through The Port Of Tanjung Perak Surabaya. *Eduvest - Journal of Universal Studies*, 1(7), 577–584. <https://eduvest.greenvest.co.id/index.php/edv/article/view/101/130>
- Quran.com. (t.thn.). *The Noble Qur'an*. Diambil kembali dari Quran.com: <https://quran.com/>
- Raisuni, A. (1992). *Nadhariyyat al-Maqashid 'Inda al-Imam al-Syatibi*. Beirut: al-Muassasah al-Jami'iyah Liddirasat wa al-Nasyr wa al-Tauzi'.
- Ramdhani, A., Ramdhani, M. A., & Amin, A. S. (2014). Writing a Literature Review Research Paper: A step-by-step approach. *International Journal of Basic and Applied Science* 3(1), 47-56.
- Rizaty, M. A. (2021, Januari 22). *Angka Pernikahan di Indonesia Menurun pada 2019*. Diambil kembali dari [databoks.katadata](http://databoks.katadata).
- Safiyanu, I. (2014). Challenges of Muslims on Polygyny in the Modern Societies: An Islamic Perspective. *Journal of Modern Education Review* 4(12), 1068-1075.
- Setyowati, N. (2019). Macroeconomic Determinants of Islamic Banking Products in Indonesia. *Economics* 7(53), 01-15.
- Sharmin, S. S., & Azad, M. M. (2018). Laws of Muslim Marriage from the Concept of the Holy Qur'an. *International Journal of Engineering and Applied Sciences* 5(7), 29-33.
- Snyder, H., Witell, L., Gustafsson, A., Fombelle, P., & Kristensson, P. (2016). Identifying Categories of Service Innovation: A Review and Synthesis of The Literature. *Journal of Business Research* 69(2016), 2401-2408.
- Solihin, K., Ami'in, S. N., & Lestari, P. (2019). Maqashid Shariah sebagai Alat Ukur Kinerja Bank Syariah telaah Konsep Maqashid Sharia Index (MSI) Asy-Syatibi. *Laa Maisyir* 6(2), 01-33.
- Sundari, M. (2019). *Pengaruh Kreativitas Wedding Organizer (WO) Elly Dekor terhadap Kepuasan Konsumen di Kota Jambi*. UIN Sulthan Thaha Saifuddin Jambi: Thesis for Bachelor.
- Tieman, M., & Hassan, F. H. (2015). Convergence of Food Systems: Kosher, Christian and Halal. *British Food Journal* 117(9), 2313-2327.
- Verlegh, P. J., & Steenkamp, J.-B. E. (1999). A Review and Meta-Analysis of Country of Origin Research. *Journal of Economic Psychology* 20(1999), 521-546.
- Wehr, H. (1980). *A Dictionary of Modern Written Arabic*. London: McDonald & Evan Ltd.
- Wilson, J. J. (2014). The Halal Phenomenon: An Extention or a New Paradigm? *Social Business* 4(3), 255-271.
- Winch, R. F. (1992). *Family Formation*. Dalam D. L. Sills, *International Encyclopedia of Social Science* Vol.10 (page. 392). London: Collier-Macmillan Publishers.
- Witell, L., Snyder, H., Gustafsson, A., Fombelle, P., & Kristensson, P. (2016). Defining Service Innovation: A Review and Synthesis. *Journal of Business Research* 69, 2863-2872.